木喰五行上人木彫佛展覽會

八十四才自刻像　木喰上人作

上人作歌

風ふかば心の雲をふきはらひ
いつもすゞしき十五夜の月

會場　丸の内華族會館

期日　六月十六日（午後一時ヨリ午後六時マデ）
六月十七日（午前八時ヨリ午後六時マデ）

講演會　六月十七日（午後三時ヨリ仝會館ニテ）
「木喰上人に就て」　柳宗悦氏

▽御注意△

○この招待券御持參の方は御家族五名まで御同伴御隨意です。
○和服の場合は袴を御着用下さい。

宗教哲學の權威にして朝鮮民族美術館の建設者、ヰリアム、ブレークの紹介者として知られる柳宗悅君が、昨年以來專ら研究された木喰五行上人の藝術と思想とは慥かに愕くべきものであつた事を爰に更めて御披露申上げます。其始め柳君個人の發願的研究であつたとの事ですが、柳君及び研究會同人の苦心努力の結果は實に今迄の藝術や思想の上に鋭く且つ强く新しい何物かの暗示を與へるものであると信じます。

依つて今回研究會の好意により、同會が全國的に蒐集せる佛像史料文獻遺品數百點の展覽と研究內容に就ての講演を表記の如く計劃したので御座います。會期は會場の都合上僅か二日間です。將來歷史の上に意味深い貴い集會として、不思議の天才木喰五行上人の系統的研究を一場に大觀する絕好の機會で御座います。萬障御一排御參觀の榮を得たくお誘ひ致します。

大正十四年六月十日

發起人（いろは順）

林　博太郎
二條　厚基
大木　遠吉
岡部　長景
織田　信恒
渡邊　千冬
吉田　清風
柳澤　保承
淺野　長武
木戸　幸一
小村　欣一

柳宗悦撰註

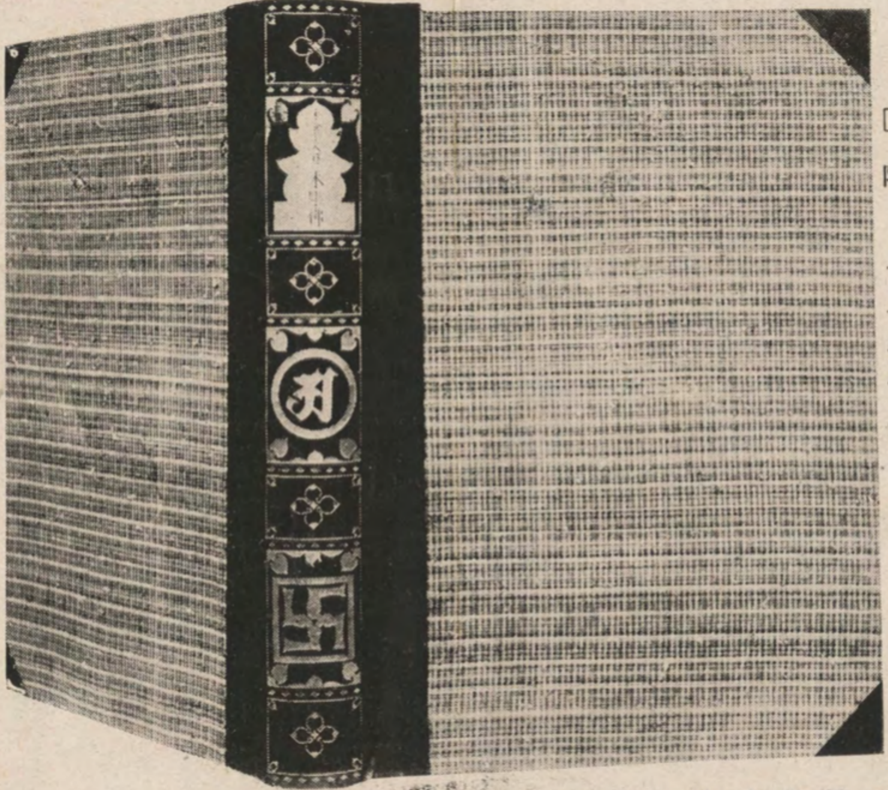
木喰上人作木彫佛

□コロタイプ　壹百四枚　四切版

□用紙　上製局紙　丈一尺七寸／巾一尺二寸

□著者装幀署名――三百部定限版（番號入）

□附。上人畧傳併ニ解説



これは甲種見本の寫眞です。内容の豊富、印刷の精巧及装幀の美は曾て日本の出版界に類を見ない立派なものである事を信じます。乙種は帙入で一枚づゝ額面等に入れるに便利です。

□甲種。背皮(印傳)天金、表紙(地織)綴本　七拾圓（一時拂）

□乙種。(一葉ヅヽ、取ハナシ自由)　六拾圓（三回拂）

會員に限り（甲種　五拾五圓／乙種　五拾圓）

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發行所　甲府市相生町四六　木喰五行研究會

柳宗悦著

木喰五行上人略傳

内容

上人畧傳

上人發見緣起に就て

木喰五行研究會に就て

口繪

九十才自刻像

地藏菩薩

馬頭觀世音

裝幀著者

菊版六拾頁

定價五拾錢

申込所　東京市外南品川三ノ三　式場隆三郎

發行所　甲府市相生町四六　木喰五行研究會

柳宗悦撰註

木喰上人作木彫佛

◆コロタイプ　壹百〇二枚　四切版

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◆著者装幀署名　三百部限定版（番號入）

◆附。上人略傳併ニ解説

◆定價　一部五拾圓

◉特價提供

甲種。脊皮（印傳）、天金、地織、綴本、四拾圓（一時拂）

乙種。帙入、（一葉ヅツ取ハナシ自由）三回拂（第一回十五圓　第二回十五圓　第三回十二圓）毎月拂

◆送料ハ實費ヲ申受クル事

◆申込期日　大正十四年七月十日限（特價撤回）

◆配布期日　仝　月　仝　日

申込所　東京市外南品川三ノ三三　式場隆三郎

發行所　甲府市相生町四七　木喰五行研究會

Mokujiki:

Besides this collection, Yoshida showed us a remarkable book, de luxe and high-priced, of Mokujikido and its contents. (Inaccurate note: it probably deals with all the known works of Mokujiki. This man, who lived two hundred years ago was born in Koshu: he was a Shingon priest who carved wood with skill and rapidly. He travelled through Japan from Kyushu to Yezo. Everywhere he paid his way by carving Buddha figures, and leaving them at houses where he stayed. He carved one, two, or even five, in a single night. A statue that would require ten men's work for a day he could turn out in that time. He would cut a panel on a tree-trunk and carve a figure in it. People said: "tonight there is nothing, tomorrow morning there will be a Buddha figure. He signed and dated every piece he cut. He was active in travelling and carving when past the age of 90 years. It is believed that 2000 figures were left by him. Three of these are treasured at Kashiwazaki and are housed in a wee shrine recently constructed for the purpose.

Note Book: 1932. No. 2. p. 7

Mokujiki: cont.

glory of glories). He died Bunka 7.6.5. (1809). He was then 93 years old, but the place of his death is not known to this day. His earnest desire was to see the eight sects become one. He made pilgrimage to every sacred temple and left footprints of devotion there. On his long pilgrimages he gave an evening sermon everywhere and cared for all who suffered from the four hundred (404) maladies. Whenever he felt that there was a karma-relation he would leave one of the thousand Buddha images. This was one of the most notable of his deeds and we still find remains of his work today. The most precious data available for the study of his life are his Buddhist images and his tanka. Through these we are startled to learn that the holy priest regarded himself as in direct communion with deity and Buddha. We discover that his attitude was incomprehensible except by granting his absolute oneness in body and mind with deity and Buddhas. He is best understood when we regard him from a standpoint that is above science and art.

Waka [Kokoro = mind + heart) of the Holy Priest.

Yononaka wa Kokoro-gokoro no Kokoro Kana
this world of that is subject to mind Kokoro how indeed (is)
2 3 1 5 4 1

Tarane Kokoro mo Kokoro narikeri
The mind that feels it wanting also [but] Kokoro is nothing
6. 7 9 8

This world of ours is but a world of minds and all things are subject to it, be they good, bad, or indifferent.

Mokujiki-Gogyō-Myōman-Shonin. Japan.

This holy priest was born at Ōazana-Maruhata Koseki-mura, Yatsushirogun, Kainokuni, in Kyōwa 3 (1803) ((probably Kyōhō 3 = 1718)). His family name was Ito. He ran away from home at the age of fourteen and became a Buddhist priest at 22 at Daizen, Dogami. When he was 45 years old, he became a disciple of Kankai-Shonin, a man of Hitachi. He attached himself to Mokujikikai (moku, wood; jiki, to eat; kai command-ment) and for fifty years observed the commandment. He slackened not in observance of the austerities and the rule. He dressed simply, partook of simple food, and lived and traveled to and from places, with-out shelter. Indeed he was a man who built up a venerable life of devotion. The images he left behind him without question bespeak his heart. His expression of joy and ecstasy derived from his religion defies de-scription by human words. This holy priest at first styled himself Dingai-muan-mubutsu gyōja-gyō-dō (The way of an ascetic who is without shelter or Buddha). This way changed in his seventy-sixth year to Tenka-Jizai-Hōmon-Gogyō-Bosatsu (a Bodhi-sattva of the five elements, who is free under Heav-en) and still later, at ninety years, he changed it to Jinzu-Kōmyō-myoman-Sennin (The saint who communes with deity and is filled with the

Mokujiki: cont.

several other Tanka are given.

Research Bureau of Local Arts. 259 Fukamachi, Kōbe.

Mokujiki · Research Society: cont.

-ever and wherever found. Later, when a research con-
-cerning his life was instituted, it developed many
admirers of his character. The study of this holy man
breeds faith and this faith, by his art, will bring about
silent smiles and a sense of the beauty of unity.

Rules:

1. The name of the society shall be
Mokujiki Gogyō · Kenkyū · Kai
2. The purpose of the society shall be to assist the re-
-search work already begun by the founder, Mr.
Yanagi Shuetsu, to assist the study of the mem-
-bers, and to preserve objects and places related to
the holy man, broadcasting his philosophy and
faith.
3. The members shall be such persons as will
support the purpose of the society.
4. Expenses shall be met by membership dues
and contributions. The membership fee shall be
one yen per year. Members have the privilege of
obtaining the publications and photographs at
a discount.
5. The officers shall be advisors and those
charged with the conduct of general duties and
each office shall have more than one member.
6. The advisors and those on general duties shall be
elected by the members at large and those on gen-

Mokujiki-Research-kai

Purpose: About Taisho 13.1. a small group of us began the study of Mokujiki Gogyō. Since then a year and four months have passed. During that time the members of the group were favored with good fortune and our work progressed rapidly and the little group of Mr. Yanagi and others have grown to 500 all united in common faith and sentiment. Furthermore, by these hands our work has crystallized into the revival of that rare Buddhist disciple, Mokujiki Gogyō. Thus the glory of his art and religion have shone forth after more than one hundred years, emerging from their obscurity. This indeed is one of the achievements of recent years. We believe, without fear of contradiction, that as a popular religionist his wide-spread influence and his merits cannot be treated lightly. He was a disciple of Buddha, who viewed all the eight sects as one. He believed in Buddha and yet said that there is no Buddha:

e.g. "Amaterasu, the deity of the kokoro of the sun and moon, is no other than the kokoro (mind, heart) which prays."

Thus, he sung praises to that kokoro, without pretention, boldly and forcefully. For this reason, when people saw his carvings, they immediately and invariably lifted their voices in praise of him, when.

Mokiijiki Research Society: cont.

- lar general duties shall be chosen by the latter.

7. The regular business of this society shall be handled by the officers on general duties. They shall also call meetings for discussion and the carrying out of their resolutions. Urgent business, however, may be discharged by officers on general duties, or those on regular duties, with the consent of the members. Advisors shall advise officers on general duties.

8. The office of the society shall be at

No. 46 Aioichi-chō, Kōfu-shi.

Officers on general Duties.

Kofushi.--- Komiyayama Seigō
Wakao Kingō
Amamiya Eijiro
Mitsui Fumio
Muramatsu Shikō
Yamamoto Setsu
Nonogaki Kunitomi
Noguchi Jirō

Tokyo: Shigai Shikiba Ryūzaburō
Minami Shinagawa
3 - 33

Application. I wish to support the purpose of your society and to be regarded as a member of the same.

Taishō —.—.—

(address).